

Epilogue

A glance at Olson's "Secret of The Black Chrysanthemum" should confirm the reader's suspicion that my presentation of Olson's "visionary cosmology" is anything but "complete." I should like to take the opportunity of this epilogue to suggest a number of lines of inquiry which might profitably be pursued on the basis of what my presentation hopefully does make plain. Two questions in particular stand out in my mind:

1. How does Olson's conception of what he calls "The Mental" function in relation to the concretism of his cosmology?
2. Given that Olson's methodology is concretistic, how far might one go in developing Olson's intuitions regarding the concrete, without violating that intuition in principle?

The first topic is scholarly, the second philosophical. The importance of the first arises from the presence of several utterances regarding "the mind" or "the mental" scattered throughout *The Maximus Poems* and placed textually contiguous to mythologems and cosmological assertions in ways similar to the presentation of material from Jung witnessed throughout the present study. Olson writes in *Maximus III* (page 86)

Mental. Heaven is,
is mental. . . .

. . . Heaven is
Mind. . . .

From a poem which we did look at ("Maximus, from Dogtown-I"), it is clear that the figure of Okeanos has been identified as a son of "Heaven," and defined as "the one which all things are and by which nothing / is anything but itself, measured so" (*Maximus II*, p. 2). In another poem from *Maximus II* Olson writes

Okeanos
hangs in the father

the father
is before the beginning of bodily things (*Maximus II*, p. 126).

A series of equations suggests itself: Okeanos = principle of self-identity = the child of Heaven. Heaven = the Mental = the father = that which is prior to

the bodily. Clearly Olson understood through the figure of Okeanos a principle that on the one hand guarantees the concrete self-identity of things in the world and on the other is conceived of as being somehow connected to "the mental." These relations need to be unpacked through an examination of Olson's copies of the texts which are most likely to provide intertextual contexts for them. On the basis of the notesheets which I used to orient this study, Alfred North Whitehead's *Process and Reality* ought to head the list. On these notesheets Olson remarks that he intends to take Whitehead along with Jung as one of the two "masters" guiding the thinking behind *The Maximus Poems*. A follow-up study to the present one might ask the questions:

1. Does Olson in fact take Whitehead as a master of his "cosmology" in as clear a sense as he did take Jung to be his "master" in psychology?
2. Might one find in Whitehead's famous "essay in cosmology" the concepts for projecting a vision that is at once concretistic and mentalistic?

A second author whose texts will be found to have provided Olson with material regarding "the mental" is the great French Iranologist, Henri Corbin. I refer to two of Corbin's texts in this study. But Olson read Corbin with great excitement, intensity and care, and a close reading of his marginalia in *Avicenna and the Visionary Recital* and "Cyclical Time in Mazdaism and Ismailism" would be revealing. The cosmological visions of the Zoroastrian and Shiite texts which Corbin painstakingly reconstructs in fact exhibit a use of history that combines an unusual form of Neoplatonic speculation with a concrete emphasis on the nature of time for which Olson found analogues in his own conceptions.

The other area of inquiry which I would like to open has to do with a philosophical quandary raised by the notion of the concrete. To be sure, since Hegel's chapter on "Sense Certainty" in *The Phenomenology of the Spirit*, any attempt to base a cosmology on immediacy, particularity, or what we have been calling "the concrete," should come under some suspicion. Attempts to found a discourse upon immediate experience must answer to the ponderous and complex questions regarding the nature of universals that Hegel summarizes in that chapter, and further, must overcome the sharpness of his effort to debilitate any such attempt. We must therefore ask, regarding Olson's concretism, whether it is practiced naively, or whether there is an element precisely in this poetics of concreteness that might merit philosophical examination and development.

One of Olson's important and problematic statements relating to this issue is a vatic formulation identified by him as a companion to the line about

Okeanos quoted above: "That which exists through itself is what is called meaning. . . ." It will be found in Olson's "Secret of the Black Chrysanthemum." This line needs to be examined in connection with the passage from "Human Universe" where Olson insists that the most auspicious relation to objects (auspicious for the construction of a poem but perhaps more importantly for the disposition of a culture towards its world) is that an object "impinges on us by its self-existence, without reference to any other thing." (Hum. Univ. p. 6)

The implication of this dictum is that there is an alternative to the still current ontological bias that our human existence is thoroughly mediated by the registration of things and persons within a cultural "system"—that systematicity preempts being and short-circuits our participation in the things of our world. It is my view that it is possible to construct a world wherein this mediation, while given its due as a factor, a facility and an obstruction, no longer interrupts the experience of our concrete existence as adjoined to the insistence of our objects and our fellows.

I mention this both to call attention to an issue which I feel is certainly not dealt with in the present text, and to announce a direction for my own future study.

Appendix I

Facsimile and Transcription of Charles Olson's
"The Secret of the Black Chrysanthemum"

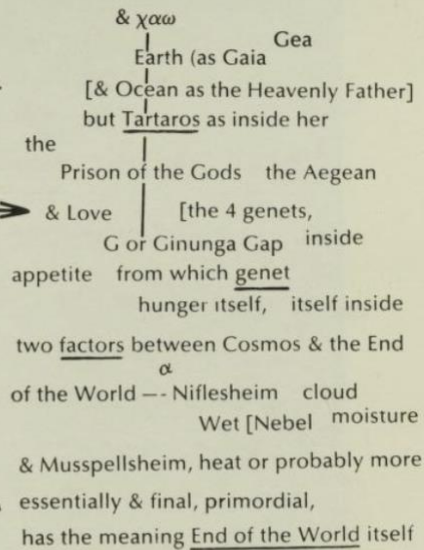
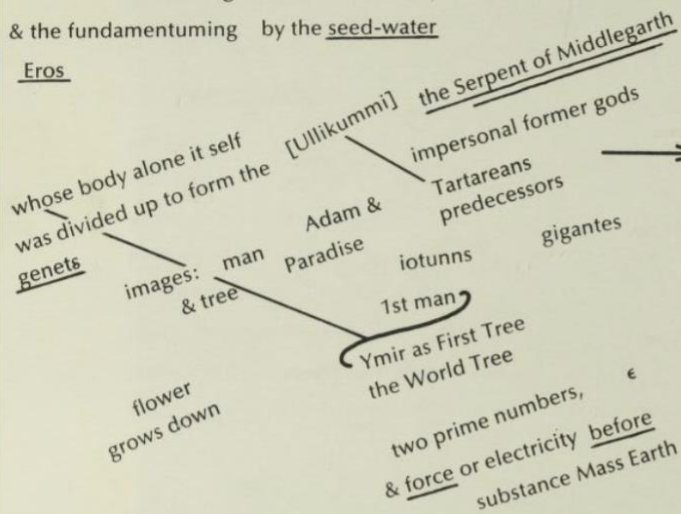
Edited, transcribed and annotated
by George F. Butterick

~~Original~~
The Secret of the Black Chrysanthemum
Everything seems from something is saying they but secret
of the secret of,
we both electrical notation in more or less notation, (the things)
a couple (maybe) I see it there
a complex but I don't
notation or make the notation to myself (I get possibly even the same
clear spiritual feeling as
notation the thing) (Paradise) (I had with the spirit) (I have the face
of heaven) (I have the face of heaven)
will now found to someone in the world of
the garden of Eden
What is now not such a low size everybody

or logos is for effecting [invention—as nous
 the effect of logos of noumenology and events
 novel [previously unknown but now necessary]

the substantivizing, of the thought-Earth of the
 Middle Kingdom of the Heavenly Heart
 & the fundamenting by the seed-water

Eros



APPENDIX I

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④
 change is pain to mass that's what's
 so important but about the mechanism
 Phobos all granular dissolution into
 as well as the World its original
 Samosara — that it is there at all
 & in its prime condition & time
 when it was directed forth by force
 himself as an act of his own nature
 and the creation therefore of the creation
 of which our own lives like the lives of
 flowers or waves are one of the
 manifestations — one of Ocean's 1000 kingdoms or the millions
 value is virtue in real life
 but all these sound huge fathoms
 of don't use Buddha careful &
 immaculate — I don't see any & have
 found none to correct — seen in
 Sufism — his use of regard in
 the 8 Sundry of the 4-Tiered Hall
 right action right mind right action
 right change etc

charge is prior to mass that's what's
so important both about the vibratory
Plancks all quantum dissolve into

as well as the World its original
samsara — that it is there at all
& in its prime condition & time
when it was breathed forth by God
himself as an act of his own nature
And the Creation therefor of the creation
of which our own lives like the lives of
flowers & waves are one of the
manifests—one of Ocean's 1000 daughters of the milliard

value is virtue is life
but all these sound high falluting
if don't use Buddha careful &
immaculate I know no way & have
found none to correct—even in
English—his use of right in
the 8 Somethings of the 4-Fold Path

right action right mind right attitude
right choice etc

(5) Billiard separate million what see what were
occasion (sinks) ^{the bridge} ~~the~~ ^{the} immediate Eternal State (Ocean's)
But behind trail, backwards (Ocean forwards to 'vile' the bridge of the Grand
Bridge you will pass through if you
the 1st Angel (of the Plume — purpose)
the 1st Samsara)
the 2nd Angel for water
the 2nd angel you are
inside Ocean outside for honey or looked at only by his back side
only reflection & Mirage & there suddenly another ^{curtain} his back
or where History completes itself or includes itself in its 'Secret' Last the
original Secret of both the Alchemic & the My. Hologram [the true]

billiard septimillion whatever whatever

occasions (events) possible to be intersected by, the unnumerable Eternal Events (Occasions)

But behind it all, backwards (Ocean forwards ta'wil the Angel of the Cinvat

Bridge you will pass through if you

propose it

the 1st Angel (of the Pleroma—
the 1st samsara)

the 2nd Angel far ushta

the 3rd angel your own

outside Creation outside God himself

or looked at only by his backside

only Niflesheim & Muspilli & there suddenly another 'narrative', his back

True History

or where History Completes Itself or Includes Itself in its 'Secret' [as the original Secret of both the Alchemical & the Mythological obtain]

(6) So that his ^{Psychology} ('good' right) virtue (strong) ^{Post}
 Engelin ("Mass") ~~the figure of the~~
 Home of the Home Engelin — [From Maymas
 Antiquary
 Knir
 1st of the week
 of the Green Days
 after the historical of the
 + the figure of the
 the skin slip of the distance between the Fernal Club and
 the corners — the end of the wheel the purpose the
 of head

[Muslim]
so that his Angelology ('good' virtue (strength)
'right')

Best

— Enyalion ("Mars")

Homo Mars Homo Enyalion — [homo Maximus
Anthropos

Ymir

Tuesday

1st Man-Day of the week
of the Seven Days

There it is. Why flower (tree
grows down. Why man (Ymir
& thereafter, iotunn & Tartaros
(the Prison) the slim slip of the distance between the Final Orb and
the Cosmos — the End of the World the Muspilli the field
of heat

APPENDIX I

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①
the King of the World, or the Compact of
Tyr with Fenris the Wolf who would be a
Tyr except the Leaker, as the 3rd Brother of a Uncle or Sister
the Sigurd names, but Tyr became the name of
+ why O then felt dark in gaps and shushes by
Sighing them + having them as poetry it goes out
Mm
— as magic, as language as secret. as
is the Other Sign
the pledge of his 'right' hand to keep Fenris off from man
— from an anthropologist at best (?)

'the War of the World', or the Compact of

Tys with Fenris the Wolf whoever he is

Tuesday Tyr

Tys

except that he also, as the Bad Brother or Evil betrayer Uncle or Set of
the Sigurd runes, better because the runes are holy
& why Othin fell back in gasps and shrieks by
grabbing them & having them as poetry to pass on to
man

— as magic, as language as secret as
signs

is the Otter

the pledge of his 'right' hand to keep Fenris off from man

—man's own anthropology at bay (?)

④
 & velms
 "ad Valorem legi" Engelson
 mista
 the signature the
 of Quaker the
 Black Chrysanthemum
 poetry
 is this
 [The World - the
 'Poets']
 The 'Secret' notes
 written Tuesday 11/11/11
 to be only opened, & by Chas. Pore if &
 then otherwise still to be returned as mine

& value

"ad valorem Cagli?"

virtu

poetry
is this

Enyalion

the republic
of Creation

the
Black Chrysanthemum

The World—the
"Acts"

The 'Secret' notes

written Tuesday December 16th and

to be only opened, & by Chas. Boer if &

when otherwise still to be retained as mine

APPENDIX I

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PS page 9

The Tarsus-Earth matter — that is the inclusion of the Tarsus
in Earth (as used as the other matter) whereby the ^{the Tarsus} ^{is made}
of a material nature to itself. ^{the parent?}
Immigrants, as in Persophone
— & her progeny
Sign of Klaus —
had or still has eyes

may be like the ultimate question of the difference of the nature of the two prime
numbers out of which the World is constructed. ^{partially} $\epsilon + \frac{1}{2} \sqrt{5}$ etc
numberless particles in the universe

feel still to me — or I haven't found further — to the world of many
immersion $\propto \frac{1}{r^2}$ the squares of the distance of etc — immersion
anyhow, what is it ^{mathematically} ~~mathematically~~ has I found the application of analogy

PS page

The Tartaros-Earth matter—that is the inclusion of Tartaros
in Earth (as well as the other most interesting fact that the threshold of Tartaros is made
the pavement (?)

of a metal native to itself [uniqueness, as in Persephone

—& her pomegranate

'sign' or Klados—or

better still her aegis]

may be like the ultimate question of the difference of the nature of the two prime
numbers out of which the World is constructed [particularly ϵ & the \sqrt{N} etc
numberless particles in the universe

feel still to me—or I haven't learned further—to the noodle of meaning
inversion [of the square of the distance of etc —inversion
anyhow, what it is mathematically [as I know the application of analogy

APPENDIX I

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(10)
 in the delirious alchemical references of the 16th & 17th c. & modern's effing
 Herby — One "through time & exact definition the 1st Fall guide
 the mind
 Had the mind for justice to the End of the World

Mind's
 veritas efficiens

+ invasion time to in the strongest of all the same Substitutions — a
 uniquenesses \hookrightarrow movement possible through the signs
 of the inside of our own Soul's
 process of its reality — Statistical thing of probability
 is in the Persephone (not rain to atmosphere) — no experience such personally one
Persephone (not rain to atmosphere) — publicly (large & conspicuous
Persephone (not rain to atmosphere) — Tartaros (Hades)

— the Earth grew downward from its old mother!
 Its Father — her Father the light of Heaven!
 + Tobeydoga — delicacy

in the delicious alchemical reference of like to like & nature's efficacy
 thereby — And "Through time & exact definition the intelligenda
 the mind
 Nature's veritas efficaciae — And the mind go forth to the End of the World
 & inversion true to in the strangest of all the same subtillies—or
 uniquenesses [measurement possible through the system
 —& now only metering the pitiful acts of human beings
 of the inside of our own soul's
 process of its reality— statistical theory of probability
 —moisture—clouds no experience either personally nor
 is in the Niflesheim (wet rain & atmosphere) publicly [large, & conspicuous
 (Havelock's
 Musspellsheim (heat or End of the World
Ouranian (Okeanion) Heaven Tartareans
 —the Earth grew downward from its atmosphere!
 & Tolstoyan
 delicacy
 its Father—her Father the light of Heaven!

(11)
 how then may be on the wing of the ~~Red~~ World's Muspellsheim
 the Sun, it self behind the clouds Muspellsheim [dream
 poem translated
 Havelock's Strangely Book]
 the Magellanic (?) Sea
 the helical break through
 overionization
Solar rays
 my War Spite my
 yellow jacket my
 Tiger
 [Solar wind Kouratophion? Ekatian
 far-distant
 (as Pluto, & Persephone & all that) ~~the~~
)adein?
 Urson?
 Magellanic?
 Steam-clouds?
 the Zoo-Tropics
 hatched: the Instruments
 of Creation?

heat then may be or the War of the Worlds
the sun itself behind the clouds
——the Magellanic (?) etc
the helical breakthrough
overionization
Solar rays

Muspillsheim
Muspilli [rune
poem translated
Hotel Steinplatz Berlin]

my War Spite my
Yellow Jacket my
Tiger

[solar wind Kourotrophian? 'ekatian
far-darter
(as Pluto, to Persephone & all but

Magellanic
storm-clouds?

the Zeus-Typhon
battle? the Instruments
of Creation?

'adein?
Unseen?

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Annotations to Charles Olson's Text

This is Charles Olson's final piece of writing, composed in Manchester (Conn.) Memorial Hospital a few days before being transferred to New York Hospital where he would succumb to cancer on January 10th, 1970. It was written in ink on six sheets of paper towel and entrusted to Charles Boer, his literary executor. It is a summarization of those concerns that occupied the poet over the last years of his life. The title, like much within the piece, is based on *The Secret of the Golden Flower*, and it is to be remembered that the chrysanthemum, in its original Greek, means 'golden flower' (see Jung, *Psychology and Alchemy*, p. 75n., and also the richly complex "Maximus, from Dogtown—I" written ten years earlier, especially its final lines: "the Black Chrysanthemum / Ocean / is the Black Gold Flower").

That same evening, in a pad from Manchester Hospital, the following "added note" was written:

Added note of comment Tuesday night December 16th on sealed piece written this morning AM

the highest mathematic I have yet achieved (applied) to the cosmos via place image proper names & whatever the 'narrative'-statement element is

—& with the one strictly mathematical element of Weyl's two prime numbers in the construction of the world because they satisfy E. Mach's postulate: the one which led me to both the 'weak' affective poetry, the preface to Sanders and the *lo* gravity piece. In fact the passage last night is further & a part poem useful prose since the *lo* (written what last February?

The next evening, the last he would remain in Manchester, Olson made this note, the only other thing written in that pad: "It even makes you hold your life, this powerful thing."

p. 167: Everything issues from...

A dream of the night of June 17, 1958, as recorded in the poet's notepad from the time:

issues
Everything fr the
comes
Black Chrysanthemum
& nothing is anything but itself
measured so...

Cf. Heraclitus' fragment 59 (Burnet trans., in Auden, *Portable Greek Reader*, p. 73): "The one is made up of all things, and all things issue from the one." Both passages are made use of in "Maximus, from Dogtown—I" (*Maximus* 172). See also "Experience and Measurement," *OLSON*, no. 3 (Spring 1975), pp. 59-60, and "Poetry and Truth," *Muthologos*, II, 51.

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THE SECRET OF THE BLACK CHRYSANTHEMUM

p. 167: Lu Ting Pin

Author of the sayings that form the basis of the *T'ai I Chin Hua Tsung Chih*, or *Secret of the Golden Flower*, from the eighth century A.D.

p. 167: Imbued with the light...

See *Maximus* III, 18 and 178. For the "Light of Heaven," of which the *Golden Flower* is an image, see *Secret of the Golden Flower*, p. 23.

p. 167: samsara

In the Hindu and Buddhist world-views, the unending cycle of life, the eternal round of birth and rebirth.

p. 169: "Through time & exact definition the / intelligenda..."

"Through time and exact definition things are converted into intellect." From the tenth-century alchemical treatise, "Liber Platonis quartorum," quoted in Jung, *Psychology and Alchemy*, p. 255.

p. 169: that which exists through itself / is what is called Meaning

The opening passage of the Chinese sacred text translated by Richard Wilhelm as *The Secret of the Golden Flower* (p. 23): "Master Lu Tzu said: That which exists through itself is called Meaning (*Tao*). Meaning has neither name nor force. It is the one essence, the one primordial spirit." Olson has added in the margin of his copy: "I am / that I am / The Great One is that which exists through itself; nothing is above it because it is contained in the Light of Heaven." The statement is also used as epigraph for "Causal Mythology" (*Muthologos*, I, 64, 72), and see also "Experience and Measurement," p. 59.

p. 169: the Golden Pill

Secret of the Golden Flower, p. 25: "The Golden Flower is the Elixir of Life (*Chin Tan*, literally, golden ball, golden pill)."

p. 169: manifold

A term from non-Euclidean geometry occurring in Weyl, *Philosophy of Mathematics and Natural Science* (Princeton, 1949); e.g., on p. 43: "B. Riemann... states the alternative 'that for a discrete manifold the principle of measurement is already contained in the concept of this manifold, but that for a continuous one it must come from elsewhere.'" Also pp. 85, 87, 90, 108—all passages marked by Olson in his copy.

p. 171: thought-Earth... seed-water Eros

Secret of the Golden Flower, p. 28: "The way to the Elixir of Life recognizes as supreme magic, seed-water, spirit-fire, and thought-earth: these three. What is seed-water? It is the true, one power (*eros*) of former Heaven. Spirit-fire is the Light (*logos*). Thought-earth is the Heavenly Heart of the middle house (intuition). Spirit-fire is used for effecting, thought-earth for substance, and seed-water for the foundation."

p. 171: Ullikummi

The diorite monster of Hittite mythology, son of the god Kumarbi (see Guterbock, "The Song of Ullikummi"; also Olson's "from The Song of Ullikummi" and especially "Causal Mythology,"). *Muthologos*, I, 71-73).

p. 171: the Serpent of Middlegarth

The world-serpent of Norse cosmology, encircling the earth (Midgard) until the end of the world.

p. 171: genets

Those factors or conditions of creation which earliest 'came into being' according to Hesiod in his *Theogony* (see especially I. 116 et seq., and e.g. Rose, *Handbook of Greek Mythology*, p. 19: "Nor does Hesiod say that even Chaos had existed from all eternity, for he uses the word *Yevetro*, 'come into being,' rather than 'was'..."). See also *The Maximus Poems*, 333ff., and *Maximus* 546: "The Muses / told Hesiod / there was / 4 things got / genet ..."

p. 171: iotunns

The Norse giants, related to the Greek *gigantes*. Fowler, "Old Norse Religion," writes (p. 239): "The word *iotunn*, however, usually translated 'giant'... seems actually to mean 'devourer' or simply 'eater'..." see also *Maximus* 335.

Ymir, whose name shortly follows, is the primeval giant from whose body the world was formed. He was "generated in Ginnungagap by the mutual attraction and opposition of cold from Niflheim and heat from Muspellsheim" (Fowler, *loc. cit.*).

p. 171: two prime numbers...

From Weyl's discussion of "absolute constants in nature," which concludes: "For the moment we can say no more than that the construction of the world seems to be based on two pure numbers, α and ϵ , whose mystery we have not yet penetrated" (*Philosophy of Mathematics and Natural Science*, p. 289).

p. 171: $\chi\alpha\omega$...

Chaos, Greek $\chi\alpha\omicron\varsigma$; "Hunger Himself... $\chi\alpha\omega$ the Muses said" (*Maximus* 547). See also *Maximus* 334: "appetite. Or / as it reads in Norse / hunger, as though in the mouth," and then Fowler, "Old Norse Religion," p. 247, who says that the Norse Ginnunga Gap—which he had identified with $\chi\alpha\omicron\varsigma$ on p. 239—"has been variously interpreted. It may mean 'yawning gap'; or, if *ginnunga* be the genitive singular of a proper noun, then it is the gap, or gaping void, or yawning open mouth, or gullet, of the being prior even to chaos. There are Vedic parallels, such as the source of all life in hunger."

p. 171: Niflesheim cloud / moisture... Nebel

Niflheim is the place of mist, cold and darkness in the Norse cosmos. See Fowler, p. 247: "Niflheim (ON *nifl*; German *Nebel*, 'cloud') is known later as the home of the dead..."

p. 171: Muspellsheim...

The realm of fire in Norse cosmology. See Fowler's discussion of the root of the word, p. 247: "*Muspell-* (the word occurs in ON, OS, OE, and OHG) may mean 'fire' but it may also mean something like 'the end of the world.'" See "The End of the World" also in *Maximus* 337.

p. 173: charge is prior to mass

See Weyl, p. 289: "... the mass of elementary particles seems to be of a less primitive and universal nature than their charge" (underlined in the poet's copy).

p. 173: Plancks all quantum [i.e. quanta] dissolve into...

Into vibrations (see "Equal, That Is, to the Real Itself," *Human Universe*, p. 122). Max Planck formulated the quantum theory in 1901.

p. 173: Ocean's 1000 daughters

The "three thousand neat-ankled daughters of Ocean who are dispersed far and wide, and in every place alike serve the earth and the deep waters..." (Hesiod, *Theogony*, trans. Evelyn-White, p. 105; also in *Maximus* 338).

p. 173: 8 Somethings of the 4-Fold Path...

The Noble Eightfold Path of Buddhism, i.e. Right Views, Right Aspirations, Right Speech, Right Conduct, Right Mode of Livelihood, Right Effort, Right Mindfulness, and Right Rapture. See especially the article, "Buddhism," in *Encyclopaedia Britannica*, 11th ed., IV, 742-744.

p. 175: Eternal Events

A combining of the terms "eternal objects" and "events" which occur separately throughout Whitehead's *Process and Reality*. See, too, "A Later Note on Letter #15" (*Maximus* 249) and "Under the Mushroom," *Muthologos*, I, 58; also, "The Lamp" (*Archeologist of Morning*, p. [221]): "only if there is a coincidence of yourself / & the universe is there then in fact / an event."

p. 175: ta'wil

Spiritual exegesis, the "exegesis that leads the soul back to truth." "Ta'wil is, etymologically and inversely, to *cause to return*, to lead back, to restore to one's origin and to the place where one comes home, consequently to return to the true and original meaning of a text." See Corbin, *Avicenna and the Visionary Recital*, pp. 28ff.; also his "Cyclical Time in Mazdaism and Ismailism," pp. 147 et *passim*.

which cannot be seen with the outward eye, but is perceived by the mind alone. In this [truth] lies the whole art of freeing the spirit [*spiritus*] from its fetters, in the same way that... the mind [*mens*] can be freed [i.e., morally] from the body. As faith works miracles in man, so this power, the *veritas efficaciae*, brings them about in matter." Also brought up in "Poetry and Truth," *Muthologos*, II, 45.

p. 185: And the mind go forth to the End of the World

Originally in *Maximus* 290

p. 185: measurement possible through the system

See Whitehead, *Process and Reality*, p. 471: "Measurement is now possible throughout the extensive continuum. This measurement is a systematic procedure dependent on the dominant societies of the cosmic epoch." Also in *Maximus* 489.

p. 185: publicly [large, & conspicuous / (Havelock's

See Havelock, *Preface to Plato*, p. 171: "The psychology of oral memorisation and oral record required the content of what is memorised to be a set of doings. This in turn presupposes actors or agents. Again, since the content to be preserved must place great emphasis on public and private law, the agents must be conspicuous and political people. Hence they become heroes. All non-human phenomena must by metaphor be translated into sets of doings, and the commonest device for achieving this is to represent them as acts and decisions of especially conspicuous agents, namely gods." Referred to also in "A Further Note on the Critical Advantages . . ." *Additional Prose*, p. 55.

p. 187: the Magellanic

See Cohane, *The Key* (which had been a gift to the poet in the hospital): "... the name 'given to patches in the Milky Way distinguished by extraordinary blackness, owing to the absence of even dim stars, especially to one near the Southern Cross, formerly called also the Black Magellanic Cloud' (*Oxford English Dictionary*). It received this latter name because it was first historically observed by Magellan's crew on the first historic voyage around the world in the sixteenth century . . . In the overall context it seems likely that the ancient Mexicans believed that it was through these huge 'empty' spaces that Zoutem-que and his band of fallen angels arrived on this planet" (pp. 257-258).

p. 187: Muspilli

A ninth-century Bavarian poem mentioned by Fowler in his note on *Muspillsheim* ("Old Norse Religion," p. 247).

p. 187: rune / poem translated / Hotel Steinplatz Berlin

See *Maximus* 569-70, which incorporates a ninth-century Norman runic poem which Olson had found in German translations in Wolfskehl and von der Leyden, *Altste deutsche Dichtungen*, pp. 31 and 128-129.

p. 187: my War Spite . . . Yellow Jacket . . . Tiger

The poet's names for the different pain-killing drug capsules provided him in the hospital.

p. 187: Kourotrophian

From *Kourotrophos*, the Child-Rearer, an aspect of the mother goddess (see Harrison, *Prolegomena to the Study of Greek Religion*, pp. 267-271, marked in Olson's copy; also her *Themis*, pp. 494-495).

p. 187: 'ekatian / far darter

After Hecate, who is identified as the Far-darter in Liddell and Scott, *Greek-English Lexicon*, p. 429 (looked up by Olson "Tues Jl 15 LXIX ! ! !" according to a note in the margin of his copy).

p. 187: 'adein . . . Unseen

Hades, whose name in an earlier form meant 'the Unseen' (Rose, *Handbook of Greek Mythology*, p. 78—underlined in Olson's copy).

p. 187: Zeus-Typhon / battle

See esp. Graves, *Greek Myths*, I, 134, source of earlier references and allusions to the episode (viz. *Maximus* 265): "Wounded and shouting, Typhon fled to Mount Casius, which looms over Syria from the north, and there the two grappled. Typhon twined his myriad coils about Zeus, disarmed him of his sickle and, after severing the sinews of his hands and feet with it, dragged him into the Corycian Cave. Zeus is immortal, but now he could not move a finger, and Typhon had hidden the sinews in a bear-skin, over which Delphyne, a serpent-tailed sister-monster, stood guard."